A. PAPERS PRESENTED

SOME RECORDS FROM A DESHPANDE FAMILY OF WAI

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In the proceedings of the 27th session of the Indian Historical Records Commission held at Nagpur in 1950, has appeared a paper of mine captioned "Records of the Rajajna family of Wai (Satara-Maharashtra)" in which I have brought to light some unpublished records from one Rajajna or Panta family of Wai, some of the ancestors of which served as the Deshpandes of the *pargana* of Wai during the Nizamshahi, the Adilshahi, the Shivaji and the Peshwa periods along with the ancestors of another Deshpande family. Today I wish to bring to light the papers of the other Deshpande family of the Wai *pargana.*

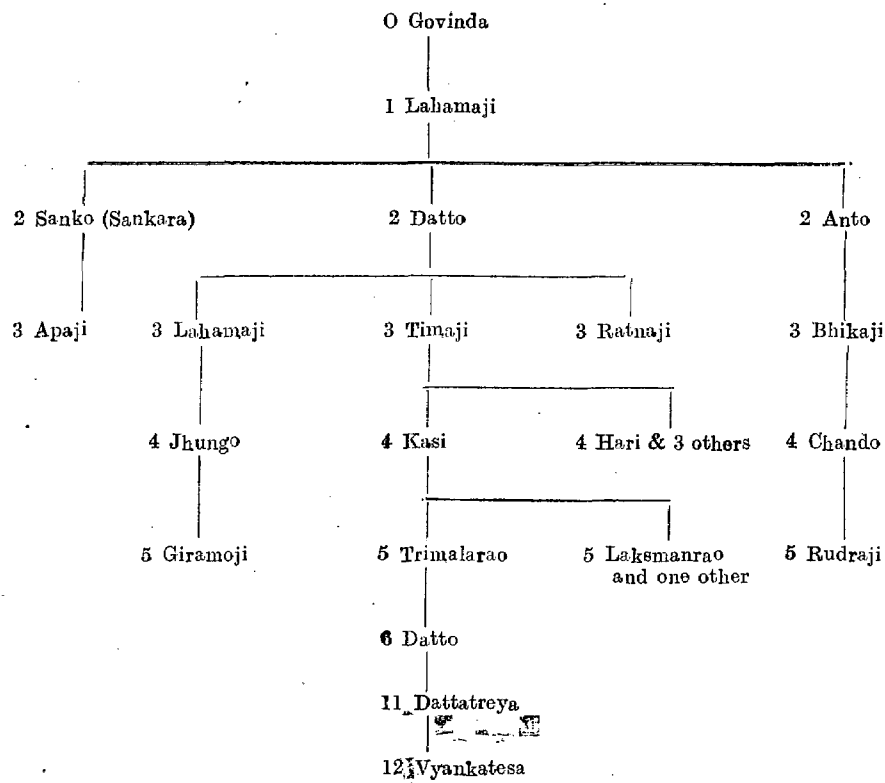
2. In last June, when I had been to Wai, I took a chance of seeing my old classmate, Shri V. D. Deshpande, a pleader of that town. Fortunately he belonged to the other Deshpande family to which I have just referred to. When asked whether he possessed any old records, manuscripts, etc., he showed me three *bastas* (papers wrapped in small pieces of cloth) of old records and a few manuscripts. I went through those records cursorily there and found that there were some interesting records in them and through his courtesy brought them to the B.I.S. Mandala for further study and publish the important ones from them. They are about five hundred in number and most of them with the exception of a few persian ones and a few bilingual (Perso-Marathi) ones are in Modi script and Marathi language.

3. Originally there was only one Deshpande family for the whole of the Wai *pargana,* which included 181 villages grouped into 5 *tarfs.* This was the family which came to be known as Andhalikar Deshpande popularly and Rajajana or Panta family in the Peshwa and British periods. But a record (Nos. 6, 7) dated Saka 1514, the cyclic year Nandana, Monday, the 9th of the dark fortnight of the Hindu month sravana (21 August 1592 A.D.), tells us how this other Deshpande family came to Wai and began to participate in the execution of the duties of the Deshpande of that *pargana.* At one period, some when before the 9th and 10 decades of the 16the century, Anto Ballal, Vitho Ballal, Krsna Ballal, Naraso Sonadeva, etc., who were the original Deshpandes, the Desh-kulkarnis etc., of the town and the *pargana* gave in writing to Anto, Sankho and Datto, the sons of one Lahamaji who were the Deshpandes of Karad, Umbraj etc. (Karad-Satara-Maharashtra) as follows(sic):

4. 'We are working as the Deshpandes of the Wai *pargana* and you are doing the same for the *pargana* of Karad. A person of a Thite family questioned our hereditary claims to the Deshpande office of the *pargana.* You being of the same *gotra* as we are (i.e. both of us belong to the same clan) approached you and readily gave you half the share of the Deshpande *watan* of the *pargana.* .But after some time you asked half the share of our remaining rights and perquisites with regard to the *pargana,*

which we enjoyed at the time. We gave to you half the share of those hereditary rights and perquisites of the *pargana* also and requested you to help us in retaining our hereditary rights etc. in the suit against that Thite. Not only that but we should work together as if you are the sons of Ballal Vitthal, just as we are. You should supply us what we are in want of and whatever income accrues from this office would be divided among ourselves half half, and whatever would be required to spend to win the case against Thite would be borne by both of us half half in proportion. We are not in any way interested in your *watan* of the Karad *pargana*. The Deshpandes of Karad agreed to this and they won the case. Thus the *pargana* of Wai came to be administered by two Deshpandes'.

5. I have given a short pedigree of the former Deshpande family of the Peshwa period in the above-mentioned proceedings, but here we get the names of three sons and their father, etc. Of the former family belonging to the last quarter of the 16th century. Now I give here a short pedigree of the latter Deshpande family.



6. Out of these persons, 4 Kasi Timaji was a very important person of this family like others he began to work as a Deshpande of Karad and Wai *parganas*. In course of time he rose to a high position in the court of the Adilshahi *sultans* of Bijapur viz. Muhammad and Ali II. He become a *majlisi* of that court (a member of the royal council of advisors). At one time he was deputed on a difficult task of persuading Sidi Jauhar to come to the Bijapur court and command the expedition to be launched against Shivaji, the Great, who had, after killing Afdhalkhan, occupied early in

1660 A.D. the Adilshahi territory from Wai to Panhala (Kolhapur-Maharashtra). He succeeded in the task and received the title "Diyanatrao" from the Bijapur court. It appears that he was a catholic in his religious inclinations and therefore he received this befitting title; Sidi Jauhar task was only an excuse.[1] This title seems to have become an hereditary one; for it had been certainly used by his son and probably by his grandson also[2]. In the manuscripts collection of the B. I. S. Mandala, there is one manuscript of Agastyasamhita no. which was copied under the patronage of Diyantrao. There may be even more manuscripts in the Mandala collection copied for Diyanatrao. But the above manuscript has come to light by chance. This was however not all. He served the Bijapur captain Fathkhan Sar-i-Naubat who was once deputed on an expedition against Shivaji the Great, in 1649, in which he was defeated. But he became a trusted servant of Fathkhan. Some how or other he was not on good terms with Afdhalkhan. Still through the intervention of some courtiers of Bijapur and Shahaji Bhonsle, he succeeded in getting back the Deshpande *watan* of Karad and wai.[3] There are two undated letters in Rajawade Volume VIII (Nos. 1 and 2) which have been written by this very Diyanatrao and addressed to one Nilopanta, most probably the welknown Finance Minister of Shivaji, the Great. In these letters Diyanatrao requests the addressee that the village Ojharde near Wai was occupied by the men of Shivaji, the Great, after Shivaji—more clash under the wrong supposition that it was included in the hereditary possession of Chandrarao More (sic). But it was not a fact and therefore Shivaji's men should give up the possession of the village as it was included in the hereditary *watan* of the Deshpandes of Wai.

7. In a very long record no. dated Saka 1674 and the dark fortnight of Kartika (22-11 to 5-12-1752 A.D.) a person from this family had made an affidavit to the following effect(sic). Out of the three sons of 1 Lahamaji, 2 Datto was serving as a Deshpande at Umbraj and 2 Sankho was serving as a Deshpande of Karad. 3 Apaji, the son of 2 Sankho or Sankara while serving as a Deshpande, there happened one event. Vanangapala Nimbalkar, the Desai of Phaltan (Satara-Maharashtra) went to Karad, plundered it and invested the fortalice there. Sambhaji Yadava, the Deshmukh of Karad, the above mentioned Apaji Sankara and the captain of sepoys there met Vanangapala and surrendered the fortalice to him, where upon Narayana Lingarasa the captain in charge of the fortalice slipped away out of it. While on his way to Bijapur he met the specially appointed Bijapuri officer who was at Kundal Walave-Sangli-Maharashtra) at that time and narrated to him what had happened at Karad and its environs. On hearing this the special officer reported this news to Bijapur and received the order to rush to Karad and destroy the enemy. The officer, therefore, came to Karad and captured it. Upon this he gave the Deshmukhi to Ikhlaskhan, Deshpandegiri to one Visvasrao Dabir and chastised the sepoys. Sambhaji Yadava and Apaji Sankara, therefore, repaired to Phaltan with their families and resided there, especially the latter for a very long period. In the meantime 2 Datto Lahamaji, who was serving as a Deshpande, was murdered by the former Deshpande as also 3 Ratnaji, a son of 2 Datto was poisoned to death. Still after spending a large amount and making a thorough effort Kasi Timaji suceeded in getting the Deshpande *watan* back in his own family. This last act happened in the last quarter of the 17th century A. D. most probably.

8. There are three letters in this collection (Nos. 1, 20 and 2) addressed to Pid Nayak Bahiri by one Malhari Ambaji, Rudrao Chimanaji and Rudraji Chando Deshkulkarni of Karad and Sardeshkulkarni of various mahals respectively. Here the post of the third one is specifically mentioned. About the first two nothing has been told in these letters; but both of them most probably belonged to the Deshpande family. About Pid Nayak much has been written by the last Sir Jadunath Sarkar in his monumental work *History of Aurangzib* Vol. V. pp. 218—234, in connection with the siege of Waginagera. I have seen a number of Adilshahi and Mughal *farmans* in the state archives of Andhra Pradesh of Pid Nayak's family. Here Pid Nayak has been given the title Bahiri. It cannot be Bahari i.e. connected with sea in some way, for his possessions lay in the Gulbarga district of Karnataka which is a midland district. The word Bahri, therefore, stands here for the Sanskrit word Dhairava (Dreadful). These three letters are not unfortunately dated; but as the earliest mention of Pid Nayak as noted by Sarkar is of the year 1683 A.D. These letters must be placed about that year. In letter No. 1 this Pid Nayak has been requested that he should interfere in the quarrel that was going on between 4 Diyanatrao and his brothers and make a just compromise between the brothers. In letter No. 20 it has been stated that the late Diyanatrao had very intimate relations with Pid Nayak and the latter used to behave with the former with all kindness. But in the quarrel ensued between the brothers 5 Laksamanrao, (one of the three brothers) suddenly attacked 5 Trimalarao, another brother, and brought about his complete destruction. 5 Trimalarao with great difficulty survived in the attack. Afterwards Bayaji Trilochana, the Deshmukh of Yadgiri brought about a compromise between the brothers by honouring 5 Trimalarao and Pid Nayak also followed in the footsteps of the Deshmukh. Letter No. 2 tells us that Trimalarao, the son of Diyanatrao was staying under the protection of Pid Nayak and the Nayak took care of 5 Trimalarao as much as he could. But 5 Trimalarao should be sent to Karad so that this kinsmen would be able to meet him.

9. There are three records in this collection (Nos. 5, 4, 3), the first of which is in Marathi—Modi and the latter two in Perso—Marathi—Modi languages and script. All the three belong to the years 1688, 1689 and 1690 respectively (Alamgiri julus 32, Fasli 1099 and Fasli 1099). These three records have been issued by Mughal Officers Multafitkhan and another one whose name cannot be deciphered from his seals. All these three records (one parwana and two letters of assurance) practically refer to one and the same matter, viz. to come to Karad *pargana* and rehabilitate it as it had become desolated owing to the incursions of the Mughal, Bijapuri and Maratha armies.

10. The importance of this family seems to have waned in the Peshwa period.

JOINDER

In my paper contributed to the 1977-78 session of the Indian Historical Records Commission, I have given some information about one Diyanatrao, a member of the Deshpande family of Wai (Satara-Maharashtra). Since writing that paper I have come across some more information about this very important personage. I give it below:

When Ali Adil Shah II of Bijapur died in 1672 A.D. and at the time of Sikandar Adil Shah succeeding him, there arose a controversy as

to who should be his chief minister. *Basatin-us-Salatin* tells us that this Diyanatrao wanted Khawwaskhan, a prominent courtier of Bijapur to be the chief minister. He tried his best for the same. But when he found that Khawwaskhan declined to be the Chief minister, he changed his side and joined another courtire Bahlulkhan, the latter's antagonist and persuaded him with success to be the Chief Minister of the new *sultan*. Then I have also come across a letter addressed to one Venkaji Dattopanta by this same Diyanatrao in which he deplores that this Venkaji Dattopanta instigated one Nagoji Deoji Yedekar and the latter fell upon a village by name Bahe (Satara-Maharashtra) with fifty horsemen and two to three hundred infantry, plundered and burnt 50—60 houses, dishonoured brahman women and wounded some brahamans. This Yedekar even took away the clothes of the villagers after making them naked. Diyanatrao continues saying "you know that the Desh-kulkarni of the *tapah* (a group of villages) of Walve (Satara-Maharashtra) was installed in his post by you and by myself. In the quarrel between Yedekar and the Desh-kulkarni, the former performed an ordeal; but failed in it and the Desh-kulkarni succeeded. Even after the decision Yedekar murdered the son of the Desh-kulkarni and wounded Mahado Ballal with the help of his brother and some *gundas*. Unfortunately he was the son of the Desai of that place, mistaken for the son of Mahado Ballal. After this incident he under the protection of Shankaraji Dadaji, the *subahedar* of that region distributed the peace of that region. Shankaraji Dadaji has been reprimanded for this. Now warn nagoji Devaji not ot create any more trouble ; for you will be consured for the troubles created by him. Warn him that he should not do any henious acts. Your brother Rajajipanta had protected Mahado Ballal and you should do the same at least hence forward. I was astonished to hear about the incident mentioned above".